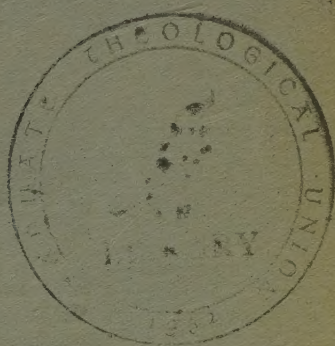




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BAPTIST MINISTERS' FELLOWSHIP

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The Fraternal

JANUARY, 1952

No. 83

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EDITORIAL

WE know full well that a man's life does not consist in the abundance of the things he possesses: We know, too, that a man's material needs must be met.

It would gladden us all to know that the stipend of aided ministers were raised to £350 per annum—an amount modest enough, nowadays. Unhappily, this gratification is denied us. By the way, we note that the Archbishop of Canterbury has recently stated that no English Clergyman should be receiving less than £500, plus a house. We would share the Archbishop's joy if the dream came true.

For ourselves we have to realise that the Baptist Union treasury cannot pay out to the ministry more than it receives from the churches. Indeed, as matters stand at present, at the end of the financial year, there will be an adverse balance of thousands of pounds.

Clearly, the Home Work Fund cannot fulfil the purpose for which it was called into being, unless it be given adequate support. It is not enough that an annual offering, and the July Communion Service offering, be devoted to the Fund. What is required is systematic monthly, or even weekly, contributions. It is worth noting that sixpence per month from every church member, would provide sufficient to meet immediate demands.

Let the case for the Home Work Fund be regularly and persuasively presented by ministers and the leaders of our various church activities : the response would astonish and delight us. What is vitally important is that we all should realise our individual responsibility in this matter, and that we should act accordingly. Incidentally, let us not forget the retired brethren, whose superannuation allowance is pitifully small.

May the New Year bring to us all a firmer trust in God our Father, a clearer knowledge of His Will, a deepened assurance of the ultimate triumph of the Cause of Christ, a happier realisation of the Divine Presence in our hearts and homes, and, may we add, bring nearer the day when there shall be enough in our Denominational Exchequer to fulfil our hopes for the support of the Baptist Ministry; and this for the glory of God, and the more effective work and witness of His servants !

A happy and prosperous New Year !

THE BERKELEY ISSUE

Edited by

Prof. R. B. HANNEN

(*Berkeley Divinity School, California*)

INTRODUCING BERKELEY—

FROM the top of the Administration building of the Baptist Divinity School at Berkeley, California, there can be seen one of the most beautiful panoramic views in the world. In the immediate foreground there is the city of Berkeley with so many of the characteristics of Californian life, and where the city ends the famous San Francisco Bay begins. As the eye surveys the magnificent bay it inevitably comes to rest on the Golden Gate, the picturesque name given to the entrance to the bay from the Pacific Ocean. This is now spanned by the Golden Gate bridge, the largest suspension span in the world, and the whole scene has a spacious and breath-taking beauty.

Two million people live on the shores of the bay, the greater number in San Francisco, which lies across the water from Berkeley. To the left of the scene is the city of Oakland, and it is between Oakland and San Francisco that there stretches the far-famed cantilever type bridge, six miles long. At night a visitor might think that he was transported into fairyland as he sees the myriad-twinkling lights in various colours of the cities and the bridges.

That is the setting of the Berkeley Baptist Divinity School. The Golden Gate symbolises the tie which links the East with the West; last year alone the school had eleven nations represented in its student body and faculty. Missionaries either out-bound or returning from the field often linger for a visit or a period of study.

Berkeley is one of the greatest educational centres in the world, and the metropolitan community situated around the San Francisco Bay supplies the opportunity of hearing great preachers, studying well organised churches, social centres, and similar institutions, as well as engaging in missionary work among peoples from the Orient. The University of California is only four streets away, and for number of students it ranks the largest in the world. On the Berkeley campus alone there are twenty-one thousand students. As theological neighbours there are three major denominational seminaries, Congregational, Methodist and Episcopalian, while the Presbyterian school is near at hand. Berkeley maintains cordial relations with these other theological schools, and is a foundation member of the Association of Theological Schools of the Pacific and Mountain Areas, which is composed of

the leading theological institutions of the Western United States. The school maintains a firm loyalty to the American Baptist Convention, and is increasingly providing fine well-trained spiritual guidance and leadership for the denomination, and for the wider service of the Kingdom. It is little wonder that a popular synonym for Berkeley is "the Athens of the West."

The Baptist Divinity School is the result of a concern for ministerial education which dates from the first Baptist missionaries to the Pacific coast. In California, as early as 1850, plans were made for the establishing of an educational institution. To that end the California Baptist Educational Society was founded, stating as its primary purpose the task of "looking out for, and assisting such indigent, pious men in their preparation for the work of the ministry, as may give evidence that they have been called of God." The venture continued with varied fortune until 1904, when Dr. Claiborne M. Hill became president of the theological institution, and laid the foundations for a strong seminary. Retiring in 1937 he was succeeded by Dr. Sanford Fleming, who still serves as president. Under his competent leadership, significant and far-reaching progress has been made, and at the present time some one hundred and sixty resident students are enrolled, and many others are in part-time and extension study.

The general policy of the School is the training of men for the pastorate, and only a few students are accepted for research and higher degrees. The emphasis is warmly evangelical and practical, and the stated aims of the institution include the following descriptive phrases: it stands for an evangelical faith, for missionary zeal, for sacrificial devotion as a mark of discipleship, for a well-trained Christian leadership, for loyalty to the denomination, and co-operation with all who are seeking to advance Christ's Kingdom.

One of the latest buildings added to the school is the Claiborne Milton Hill Chapel, a beautiful structure with a maximum capacity of about 300, and equipped with such up-to-date facilities as a radio room, where comprehensive instruction can be given on the efficient use of this medium of evangelism. On entering the chapel the eye is immediately arrested by the great main window above the chancel. It is a representation of Jesus Christ in the act of commissioning his disciples, and the window is named "The Christ of the Great Commission." The artist who painted the original picture from which the stained glass counterpart was constructed, was Mr. Walter Sallman, acknowledged to be the finest worker in religious art in America. This chancel window is a constant and impressive reminder to the students that the command to go forth in Christian service stands from age to age.

We send greetings to all our Baptist friends throughout the world, and encourage them, as they encourage us, to continue undismayed in the cause of Christ.

Perhaps the prevailing spirit of the Berkeley Baptist Divinity School may be best expressed in the last verse of our school hymn, "Dedication," written by the late Dr. Claiborne M. Hill.

We pledge to Thee, O Lord of our vocation,
 Ourselves, our strength, and all that in us lies;
 In high resolve and true and deep devotion,
 That our high calling we may magnify.
 And may Thy Holy Spirit in us dwell,
 That by His power, for Thee we may prevail.

MAXWELL M. POWERS.

THE LIMITS OF SYSTEM IN THEOLOGY

THEOLOGICAL thinking has a wide range in which it can move, and, indeed, its limits within the general area of religion would be difficult to state with precision. The usual emphasis associated with the term "theology," however, conveys the idea of a distinct field of study, involving not only the material presented by revelation or discovery, but also a certain type of approach to this data. Casual interest in things divine would not deserve the name of theology. It should be understood that there was a sustained interest, involving a serious attempt at understanding and clarification of the significance of theological information; an interest in the relations involved between objects, in so far as these were discoverable. All thought no doubt shares the same characteristics. To see the significance of anything involves comparison and assessment in the light of existing knowledge. There may be some intuitions which do not seem to fit into this description, and it is easy to contend that before any comparisons can be made, the things to be compared must have some initial significance. To hold to this would be to assert that there can be a clean-cut division made between awareness and interpretation, and such an argument would have a hard time maintaining itself. At least it would be fair to say that any object of *knowledge* is an interpreted awareness, and its acceptance involves the belief that it does not stand in any contradictory relation to other items of knowledge. Assessment, comparison, interpretation, the finding of meaning, all imply this integration process in the light of an ideal of knowledge where integration is perfected, and ignorance and error have no place. The assumption is that if all were known, that comprehensive expanse of knowledge would be a coherent unity such as the knowledge of God is assumed to be. Apparent contradictions there are, without doubt, and we use the term paradox to describe the situation where we seem compelled to hold two things to be true which do not admit of complete integration at the level of our existing knowledge. This is the exercise

of a postulate of faith in an ultimate interpretation of the situation, which would resolve our present extremity and make the rough places plain.

It is generally understood that the theological information presented in the Bible is not the product of conscious system building, but is more annalistic than systematic. The dominant thought is that of revelation, as God wills religious knowledge to be communicated. It would be foolish to deny or unduly minimise, however, that there is a human seeking as well as receptivity. Revelation often comes as a resultant of meditation and insight, in which the Divine self-communication is concealed rather than consciously present, as in the situation when Peter confessed that Jesus was the Christ. Jesus declared that the insight was revealed by the Father, though it is doubtful if Peter was aware of any extraordinary assistance in formulating his confession. The phrase "The Word of the Lord came unto me, saying . . ." no doubt was the usual formula for expressing a conviction that pressed upon the human spirit of a prophet and would not be denied utterance. By means of this approach the prophets gave publicity to the inconsistencies of their times, and called for the matching of conduct with creed. The arguments in Paul's letters are moving in the direction of a coherent body of Christian truth, but the fact remains, even when the letter to the Romans is reviewed, that the day of system building was not the apostolic age. The immediate needs of the infant churches for guidance on particular matters was the foremost consideration in the expanding Christian fellowship. Again, Judaism did not provide any precedent here which might have influenced the course of Christian doctrine, unless the codification of ethical precepts might be taken to be a stimulus to system building. In Christian literature, the metaphor of the *Two Ways*, in *Barnabas*, and the *Didache* serve as an illustration of this tendency.

The opinion of Harnack that systematisation and Hellenisation were equivalents, is not now received uncritically, though there is enough truth in the position to make it plausible. Harnack in *Outlines of Christian Dogma*, p. 60, says: "The Gnostics were the theologians of the first century; they were the first to transform Christianity into a system of doctrines (dogmas); they were the first to treat tradition and the primitive Christian Scriptures systematically . . . They were accordingly a class of Christians who essayed to conquer Christianity for Hellenic culture, and Hellenic culture for Christianity, and they thereby abandoned the Old Testament, in order to close up the breach between the two opposing forces." Perhaps it is more convincing to argue that, men being as they are, the integration of Christian doctrine into some kind of system was inevitable, given time for reflection and consolidation of the Church's life. To call the process "Hellenisation" and thereby to condemn it as a departure from primitive

Christianity is to confuse what would appear to be inevitable with what is a perverting of the truth. To attempt the construction of a theological system may be called Hellenic, but that need not be unfortunate, unless Christianity is to be taken as a static religion, fixed in the apostolic period, and, therefore, beyond development. To write theology with a selected array of doctrines such as the Gnostic groups would receive, was, no doubt, to be condemned. To write theology with a view to setting forth in order the things most surely believed, is quite another matter, and it would be surprising indeed if some Christians did not attempt the task.

The objection to Hellenic influences would have more force if it rested on the material, rather than on the formal factors in the theological situation of the creed-making period. Ordered knowledge cannot surely be a fault, as a formal concept. The principle on which the "ordering" is done, and the truth or error of the things "ordered," are the factors which call for examination. If there is objection against system as such, on the ground that religion does not consist of ideas or propositions, but on experimental events, then this is surely a general objection against Christianity being thought about at all, or even being known in contrast to being felt; and even if certain emotions are basic, these are the overtones of an experience which, to be expressible to self or to others, must imply judgments of some sort; and such judgments are either true or false, i.e. they imply formulation in propositions. Of course, even the most versatile linguist will always fail to capture some qualities of any experience, but we do act on the assumption that speech can transmit meaningful ideas, and that orderly speech in conversation, preaching, or argument is a thing to be encouraged.

As the situation developed in the early days of Christianity, the leaders of the Church had no option but to think through their faith, in order to meet what were suspected of being untrue doctrines. In order to combat error, the truth had to be defined, and this demanded theological thinking or, to put the matter in the setting of history, to meet the Gnostic systems of men like Valentinus and Basilides, the orthodox faith had to be settled.

From the days of Origen onward, systematic theology has been pursued as a fundamental discipline of Christian thinking, and it is now inconceivable that unsystematic theology could be seriously advocated. Whenever the question of truth and error is raised, judgments in the form of propositions are inevitable, and logic has something to say to religion.

There is a deeper question, however, than that of the genesis of systematic theology, and it is the matter of its very possibility, in the sense of a coherent and comprehensive body of truth. If we know only in part and prophesy in part, how can we justify our optimism in attempting to fit a number of "parts" together? (1) when it is not known how much information we possess in relation to the information we do not possess: (2) when the total

pattern is not before us, but is known only to God: and (3) when revelation is given, not in propositions, but is communicated in deeds and experiences? From such questioning it would seem that the systematic theologian has inherited an impossible task; he pursues an ideal which will always exceed his grasp. The cogency of this question of system may be illustrated by saying that, given a number of wheels, springs, and other suitable material, a person may be able to make a machine which will work with such regularity that it could be used to mark the passage of time. The degree of system and precision is possible in a clock, because the things that are put together are precise and measurable. Something of the same close-knit organisation may be possible in a logical structure where certain premises are stated with clarity, and inferences can be drawn from them as exactly as a mathematical computation. The nature of the material determines what can be done. With what is initially precise and defined, a logical system can be constructed, which is of the same quality of definiteness. Material drawn from life situations, however, does not have the measurable qualities which are characteristic of things, as Aristotle noticed long ago. Sometimes measurable data can be compiled which can be read off in a recording instrument, and used to assess certain experiences as, for example, in the so-called lie-detector which assesses the emotional reactions of a suspect. A true or false statement, of course, is not equivalent to anything read off the register of a machine, and a person able to control his emotional responses could make the lie-detector deceptive or useless. Thus, again, if psychology is to be an exact science, it must be content to be a descriptive science. When it substitutes reasons for causes, it opens the door to approximation and debatable conclusions.

The material with which theology deals is in its origins personal, and experimental. On the other hand, language is used to communicate ideas, but it is subordinate to what it communicates. The same experience might be described in language in a number of ways, or in a number of languages, each with its own value as a suitable medium of thought, or there might be communication without any word tokens at all, as in the use of gestures or other non-linguistic media, or by a combination of media such as is present in the administration of baptism or the Lord's supper. In the highest personal experiences of religion, words are transcended and language becomes utterly inadequate to express the psychical state. Indeed, in all experience, there is more than can ever be translated into words. Words are only agreed sounds or symbols which, when uttered or written, arouse in the listener who knows the code an appropriate response. This significance is wholly dependent upon the listener knowing the usage. The analogy of the lie-detector may be used again as a clue to what happens. The register is a kind of language known to the examiner, but by no stretch of

imagination could the indicator be taken to be the experience of the subject being tested. In the same way words are not equivalents of experience but simply indicators, symbols, signals which by long use have become a very good device for mediating concepts, but they can never be completely adequate or reliable.

Theological pronouncements are these ideational factors in so far as they can be expressed in exact language. The universe of discourse is, of course, the Divine-human situation. System in theology is the attempted correlation of these statements, so that the resultant body of information will represent the truth. It would be a mistake, however, if this description were to be taken as saying that what the theologian begins with, is a collection of separate statements, out of which he builds his system much in the same manner as finding the solution to a jig-saw puzzle by putting all the little pieces in their proper places, or building a house out of separate bricks. The analytic and the synthetic movements should be taken as co-present, and the theological propositions such as the articles of a confession of faith should be taken as isolable but not isolated. The unit of thought is not the unit of language, thought, being without all the devices of commas and paragraphs. System building, then, is best associated with the metaphor of an organism rather than an organisation.

Nor is the theologian conducting some solitary enterprise in an atmosphere of seclusion. Theology is a phase of the very life of the Church and involves her records, her ever-living Lord, and her continuing evangelism. Any notion that theology is a valley of dry bones, an antiquarian interest, the pet hobby of a few enthusiasts is to misunderstand the subject. The subject matter is not a branch of history or individual experiences, but the revelation of God to His people as a sustained and intra-personal relationship, in which God is both immanent and transcendent, not deistically visiting His people occasionally, but always contemporary in His solicitations and providence. This is summarised by saying that theology has to do with the life of the Church. Within this living fellowship there is recognised the sacred literature as indispensable source-material in a formally static condition. The canon of Holy Scripture is a settled issue, as are the contents of the various books. The truth to which the Bible witnesses, however, is not static in the same way. So long as God is active in history, as the Scriptures teach, then, so long will He be disclosing His nature and will. Thus the Bible witnesses to an activity beyond its own perimeter, to a faith which makes literature subordinate to life both Divine and human. Any attempt at systematisation of belief will, in the nature of the case, be tentative and proximate, since what is being dealt with is indissolubly connected with a continuing Divine-human fellowship, and within that fellowship new truth is always being disclosed, or old truth being viewed in the light of changing vantage points. There is a sense

in which this truth is not datable, although it is connected with dates; it is not biographical, although it is associated with individuals; it is not cultural or racial, although it may be genetically associated with both; and yet it is not after the manner of the Platonic ideas for which the real is the knowable. The doctrine of the Incarnation prevents the Platonic thesis from becoming too influential within Christianity, without denying that the Platonic attitude may have some value in the understanding of the ultimately real. Theological truth does not sustain its title, unless materially it is related to the Divine epic story of redemption, and formally is pressing forward to a coherent system of thought. This Divine epic has its disclosure point in the redeemed fellowship, for she is the bearer of the life-giving message, and, because this message must be communicated intelligently, the principle of coherence enters in as a standard of verification.

Theology, then, is concerned with two things which are related, as language is to what language is describing. In the latter case there is an eternal realm, and its relationships to what is called the temporal material realm, and in the former case there is a series of interpretations expressed in statements. The theological problem is so to organise the statements that they will help people to understand the personal realm about which the statements are saying something. Theology itself is not a personal system, but a logical system which involves persons. It is dealing with interpretative statements, and only indirectly with personal experience.

It is a constant aim in theology to attain precise definitions so that meaning can be captured in a concise statement, and in historical theology this is possible to a degree which is impossible in systematic theology. Where living thought is involved, the attempt to formulate static definitions will always miss something of the richness of truth. Such truth is not manageable as things are manageable and it defies all endeavours to reduce it to the complete fixation of a finished system. It fluctuates in ways which cannot be forecast from age to age. Anything less like a mechanical system could not be conceived. Clear and distinct ideas are not easy to find in this realm. Take as an example the term God. Definitions in plenty are available, but few would claim that what is meant by "God," can be put into any definition. Usually the word "infinite" is introduced into the definitions to register the conviction that God is much more than is stated. No one can have a clear and distinct idea of what "infinite" means even though there is enough meaning in the word to make it useful in discourse when it is attached to the word "God." The term "God" has meant many things in its long history, and may mean more to one mind than to another in any language. Hence if we are working with such a rich idea as that of God, of which any statement will convey different degrees of understanding to different minds, the hope of precision in a theological system using this word as a major item, is

an ideal toward which we can only approximate. Much the same could be said of the terms trinity, atonement, eternal life, and so on.

This is not to say that "system" is an inappropriate term in theological inquiry. There is no question but that there is an orderly pattern of ideas in Christianity which can be understood and taught. The sequence of revelation through the Hebrews to Jesus Christ can be expounded, and the genesis of all in God and His purpose are clear enough ideas. The fact of sin, the need and availability of grace, the salvation of the soul and the participation in eternal life, can all be shown to be part of an integrated whole or pattern. The method of exposition can be systematic and the content of the thing expounded can be shown to be systematic, but the content-system behind the propositions of theology is in the realm of the personal for which there is no analogy in any other area of being. The obligation is laid upon us to be intelligent in our faith, but marginal mystery can never be ignored. We have not all the clues to the ways of Providence, and it is bordering on the presumptuous to propose to justify the ways of God to man. Humility always becomes the student of things Divine. If the beginning is made in wonder, continuation is in the same mood. System builders we must be, by an urge of the mind to know the reasons why, and system builders we cannot be in any final sense, for both the extent of our knowledge and the nature of the subject, of which we have knowledge, conspire to frustrate success. We are creatures of time who would dare to converse with eternity.

Our little systems have their day;
 They have their day and cease to be;
 They are but broken lights of Thee,
 And Thou, O Lord, art more than they.

ROBERT B. HANNEN

SOME COMMENTS ON APOSTOLIC SUCCESSION.

IN many places there is renewed interest in the subject of the Church's ministry, but much of the discussion is clouded by tradition, and, especially, the accumulation of ideas dating from long after the Apostolic period. Phrases are often glibly quoted from the early Christian writers, without due regard to what those writers intended to say. In some circles advocates of the modern idea of Apostolic Succession point to the writings of Clement of Rome as evidence that there was a "high" doctrine of the ministry before the close of the First Century. The same people would similarly advocate the idea of the Monarchical Bishop, quoting Ignatius as their authority. Irenaeus, writing *circa* A.D. 185 made reference to these two ideas, and therefore, so it is insisted, the high doctrine of the ministry was an established fact before the end of the Second Century, and was therefore not influenced by the

conversion of the Empire. Just as a Biblical scholar strives to understand the mind of the Biblical writers, so the Church Historian must strive to understand the thought of these early writers and the conditions of their day. This is particularly important in these days of Ecumenical discussion.

The information available on the process of the development of the idea of Apostolic Succession is tantalisingly scanty; but even if the process is not clear at certain stages, enough information is available to throw light upon the development of the idea. It must be remembered that men do not act logically or systematically when they are adjusting their living to a changing world, and the Christians of the Second Century were facing a situation which was by no means static. The chief difficulty which faced the Church was heresy and schism, twin evils which appeared to be gnawing at the vitals of the Church.

Clement of Rome was the first to speak of any succession from the Apostles. The tone of his writings stresses the Lordship of Christ over the Christian, and criticises any who seek to "exalt themselves over His flock." He pleads for the retention in the troubled church of the order appointed by God, and speaks of the ministry which had been handed down in succession. But in speaking thus he gives no hint that he considers those who hold office thereby to possess, with the office, any intrinsic authority; rather, he goes on immediately to speak of the authority of the Scriptures. In the passage dealing with the contentions existing in the Corinthian church he first exhorts them to study again the Epistle which Paul had written to them when similar contentions had existed. While he stresses the authority of the presbyter, he does not suggest that any particular virtue belongs to the office, but only that those who are chosen to be spiritual leaders of the church should not be lightly esteemed. In all this, Clement gives no hint that his doctrine of the ministry differs from that found in the New Testament, but he does draw attention to the fact that there has been a succession from the Apostles. His interest, however, is essentially spiritual, and he says nothing which could be justly construed to mean that an exact mechanical form of succession carried any significance in his thought. In fact, the impressive point is that Clement, concerned about party strife involving conflict between elders and congregation, nowhere suggests that the elders must be given respect, but rather that the officers selected by the church should be honoured if they have "blamelessly and holily fulfilled" the duties of the episcopate. The impression conveyed by this writer is that the only type of authority held by the officers of the church is spiritual, and dependent upon the Lordship of Christ, but that there is also present a strong element of democratic government which, at Corinth at that time, was being abused. It must not be forgotten, however, that Clement appears to have been greatly impressed by the priestly order in

the Old Testament, and his thinking along those lines would help to open the way for the adoption of a priestly conception of the Christian ministry. In the full context of his writings the emphasis is upon the charismatic nature of the ministry, but it would not be difficult for a later generation to read into his comments something which he had not intended.

The earliest unequivocal reference to the idea of succession, as though that succession were of some importance, comes in a fragment from Hegesippus, quoted by Eusebius. But even this statement does not convey any more clear meaning than that the *tradition* had been maintained "in every succession and in every city." Hegesippus is apparently interested in the maintenance of a succession of bishops in each local church, for the sake of maintaining the true faith, as handed down by tradition, but he does not speak of succession from the Apostles. Eusebius states that Hegesippus had "left a most complete record of his own views." If, then, in the five books to which Eusebius had access, there was no stronger reference to succession than that which the historian quoted with such approval, it would be dangerous to assert that the idea of apostolic succession had acquired, by A.D. 175, anything of the significance it had developed by the time of Cyprian.

In the work of Irenaeus, *Against Heresies*, written between A.D. 182 and 188, there is significant reference both to the perpetual succession of bishops and to the maintenance of the Apostolic tradition. His writings manifest a tone which is quite different from that of Clement, from whom he is separated by nearly a century, but he was also facing a situation which had vastly changed. Heresy had become a serious matter, and Irenaeus was defending the orthodox position on the double basis that the tradition of the church was orthodox, and that the unbroken succession from the Apostles was the proof that the tradition had been preserved inviolate. Traditionalists in every generation have tended to argue in the same manner. He insisted that the Apostles had committed the whole truth to the Church, not as giving the Church a particular authority over the truth, but rather in the sense that they did not withhold any essential knowledge from the Church. He goes on to speak about the necessity to obey those presbyters who are in the succession from the Apostles, for they have received the sure gift of the truth because they are in that primitive succession. Then follows his warning to regard with suspicion any who do not belong to that succession, because they may be either heretical or hypocritical. He fails to take cognisance of the fact that a tradition may not be maintained in purity. It should not be forgotten that while Irenaeus lays this stress upon the succession from the Apostles, he lays great stress upon the Scriptures throughout his writings, and comments that the heretics pay no attention to the Scriptures, or the tradition, or the succession.

Until the time of Irenaeus, the idea of Apostolic Succession does not appear to contain any conception of sacerdotal grace imparted in unbroken line, from the Apostles down to the contemporary bishop. Rather, the emphasis is upon the maintenance of the true tradition, as against heretical ideas. Irenaeus rejoices in a type of succession which, in his day, would have particular validity. There is no hint that he thought of a priestly succession. It would seem valid, therefore, to suggest that, not even by the later part of the Second Century, had there arisen the idea that succession from the Apostles was essential to the validity of Church Orders.

In the First and Second Century writers, the whole emphasis upon the succession appears to be connected with the idea of the continuance of the genuine Christian tradition and the orthodox faith, rather than with the transmission from one generation to the next of any peculiar spiritual grace which could be conferred only by episcopal ordination. It would seem, then, that the authority in the Church up to this period was still essentially the same as that seen in the New Testament. The Lordship of Christ is undisputed, and all who hold office within the local church are appointed by the members. There were variations in the manner of such appointments, but the essential matter is, that as yet there is no sign of sacerdotal power adhering to the officers so appointed. They were for the well-being and good order of the local church, and they had the duty to defend the faith from false teaching wherever such teaching might appear. Their gifts, however, were essentially spiritual and prophetic. While the Eucharist had apparently begun to assume a magical significance, the idea does not seem to have developed that priestly office of the Christian minister is essential to the salvation of the believer. Therefore it would seem just, to assume, though it is in part an argument from silence, that the authority of the officers of the Church, up to the end of the Second Century, was still basically the moral authority of those who manifestly possessed the Spirit of Jesus, and who were themselves subject to His authority. Views to the contrary expressed in Eusebius cannot be supported by evidence which clearly belongs to the Second Century. The early ministry also possessed that other type of authority which was conferred, by delegation, from the Church as an organised fellowship of believers. That body which had authority to appoint them to office would thereby confer upon them such authority as would naturally adhere to their position of spiritual leadership. Thus far, the idea of Apostolic Succession does not appear to imply any right to govern the Church. The development of that idea of authority from outside the local church belongs to a different conception. . . . the idea of the monarchical bishop.

The first clear indication of the monarchical episcopate comes in the writings of Ignatius, and in his letters an explanation for the rise of this office must be sought. Conjectures may be made,

but they are arguments from silence. The fact that the monarchical episcopate does not receive mention by Polycarp (who mentions only presbyters and deacons) and that Hermas seems to imply that there was a group of presbyters at Rome, but does not mention one as holding primacy, lends colour to the idea that differing traditions had already developed in scattered parts of the Empire. But the fact must be accepted that in Syria, where Ignatius laboured, the threefold order had already developed. However, it is doubtful whether the bishop, in the writings of Ignatius, is a diocesan bishop or merely that he presides over a local church. Ignatius calls himself bishop of Antioch in one place and bishop of Syria in another place, but he also speaks of the "Church in Syria," as though at that time there was only one church in that area. Clearly the church in Syria had been in grievous trouble, and some kind of healing ministry was required. The early history of this church is obscure, but Lightfoot believes that the few and unreliable records which have been preserved indicate that at Antioch a highly sacerdotal view of the episcopate had existed from the earliest times. The reasons for this particular development seem to be given in the Ignatian correspondence. Heresy had become a serious problem in the church. Docetism, in particular, was rife, but there were other troublesome heresies. To handle the extreme views of such people, it was considered necessary to establish some basis of authority and some standard of orthodoxy. The letters of Ignatius come hot from this situation. Whereas Clement of Rome had stressed succession as the test point, Ignatius looks to the authoritative position of the bishop to maintain both the orthodox faith and the discipline and harmony of the church. Because of this he seems to regard bishops as essential to the very existence of a church. The episcopacy is the rallying point for the unity of the congregation. Holding such a view of the importance of the bishop, it would be simple to overstress the point by speaking of the bishop as essential to the very being of the church. The general position of Ignatius seems to reflect the type of reaction found in Plato when comparison is made between his *Republic* and his *Laws*. When Plato felt that the ideal Republic could not be achieved, he visualised a different and more authoritarian order in which unity was to be achieved under a form of dictatorship.

By the time of Irenaeus the situation had developed to the stage where he simply assumed the existence of the episcopacy. He gives no hint that he is aware that there has been a time when bishop and presbyter meant exactly the same thing. It should be noted that while Irenaeus repeatedly describes bishops as "presbyters," he is careful not to speak of all presbyters as "bishops." He creates the impression that he looks upon the "bishop" as the chairman of a court of presbyters. In this respect he seems to follow the idea of the episcopate which is first observed in Ignatius.

In fact, he does not appear to have as high a view of the bishop as does the earlier writer. Irenaeus creates the strong impression, partly by his eloquent silences, that in his view the bishop was simply a chairman or president over the presbyters and the church. His central discussion is against heretics, and he follows the line of appealing to tradition and the succession from the Apostles, but he says nothing about the bishop possessing peculiar authority. He is greatly interested in the matter of the maintenance of the orthodox faith, and believes that the unbroken line of succession from the Apostles is an important factor in guaranteeing that faith, but he does not appear to hold a view which could be called hierarchical. He has nothing to say about the idea of succession in the sense of transmission of special grace or of ecclesiastical authority.

If the above conclusions, set out in this brief fashion, are valid, then it may be maintained that the doctrine of Apostolic Succession as commonly understood in modern discussions on Church Order is not adequately based in the belief and practice of the early Church. Up to the end of the Second Century any established Order appears to have been a matter of convenience, with the stress always laid upon spiritual gifts and the maintenance of unity, of orderly conduct, and of orthodox belief. If the three-fold Ministry is to be advocated it must be supported by arguments other than that it was the ancient Order, for it is at least seriously doubtful if any peculiar sanctity adhered to the idea of a special form of the ministry until approximately the time of Cyprian, and by that time numerous extraneous forces were making their influence felt.

E. P. Y. SIMPSON.

THE NEW COMMANDMENT

THE material in John xiii comes during the period which Dr. A. T. Robertson called "In the shadow with Jesus."

The words in the latter part of the chapter were spoken to the eleven disciples after Judas had gone out into the night. The thirty-fourth verse speaks of a new commandment, "A new commandment I give unto you, that ye love one another even as I have loved you, that ye also love one another." Jesus knew He was soon to leave His little band of followers and He was concerned that they understood the genius and the power of the new fellowship.

A NEW COMMANDMENT.

The word "new" stands in contrast with "old." The command to love was old so far as the letter was concerned (Leviticus xix, 18.) It was new because it proposed the objects of love: Christian for Christian. The old command was restricted, exclusive. It was new because it suggested the measure of that love, "even as I have loved you." It was new because it presented

the nature and power for love. It was new because it was required of the disciple and not an elective. It was new because it had not been seriously tried. G. H. C. Macgregor well said, "There is to be a new love-circle, the Christian Church, dependent upon a new love-centre, Christ."

The word "commandment" has an unpleasant sound to the modern ear. Contemporary man wants to believe he is free, and resents imposed limitations. The Christian is under the Lordship of Jesus and that involves obedience to His commands. To obey this command will mean a new quality of life expressed in a new quality of action: His kind of action. This commandment is one we obey if we are Christian, and one we live, if we seek to do His will.

THE COMMANDMENT STATED.

The new commandment indicated the objects of love, "That ye love one another," Christian to Christian. It was a command to love those who are in Christ, because they are His and because His love was in them. This love has a quality or degree which was to be distinguishable from their love to mankind in general. The early disciples went forth to obey this command and the new community, the church, became potent and was held together, not by geographical accidents or the iron fetter of a conqueror, but by love. This cohesive power in the world was strong and continuous, for it partook of the nature of God, which is the most constructive and potent reality in life.

"Love one another" is difficult to-day for the church, which is broken into so many competing and diverse groups, that antagonism, rather than love is created. Sometimes we fail to see our fellow Christians because of the label or church to which they belong. The ecumenical spirit is breaking down some of these barriers which have kept Christians apart. It is a tragedy when affiliations or marginal beliefs create disturbances at the centre. Christians must be able to fuse the separating tendencies into a unity which will set the world wondering, and make faith challenging. Christians are the possessors of a "like precious faith" however unlike we may be in culture, in outlook, creed, race or affiliation. Dr. Alexander MacLaren well said, "Go down to the depths and you will find that you are closer to the Christian man or community which seems farthest from you, than you are to the non-Christian who seems nearest to you." The heathen of the early centuries said of the Christians, "See how these Christians love one another" and that fact of early Christianity was a contributing factor in the rapid expansion of the missionary out-reach of the Christian church.

The love (agape) which the Christian expresses to a fellow Christian cannot stop, nor be satisfied with love within the fellowship. Such love, motivated by Christ, reaches out to the world of humanity

which Christ also loved. The Christian love incorporates and expresses Christlike love which took in the whole sinful world. The Christian cannot let the rest of the world go by in its sin if he has the love found in Jesus. His love was for the Christian, but also for selfish, sinful man.

The new commandment proceeded a step farther, and stated the kind of love He desired, "even as I have loved you." If this statement were fully pursued it would be necessary to study the material from Bethlehem to Golgotha. A casual review of the gospels reveals the fact that the love of Jesus was changeless, inclusive, sacrificial, overflowing, and redemptive. The love of Jesus was constant under every situation. He did not have a circumstance faith, nor live a circumstance life. No person was ever turned away by Jesus. The exclusive attitude of some Christians to-day stands in sharp contrast to the inclusive love of Jesus. His kind of love does not seek escape, even from a cross.

The love of Jesus was an active love. Love can never be merely an abstraction, for love is an experience. No one can find the meaning of love by reading about it in a book. The active-creative love of Jesus was always on the alert, seeking those who needed help, and ministering to all those who sought Him. "He went about doing good" is one of the most beautiful statements about Him in our New Testament. He even violated sacred regulations to help man. Love is always concerned for someone else, if it is true love.

Sacrifice was at the heart of Jesus' love, "Greater love hath no man than this, that a man lay down his life for his friend." The cross speaks in dramatic, never-to-be-forgotten language, of love which gave all for others. Calvary is the place where we see love poured out because love cared. Von Hugel said, "Caring is the biggest thing out, Christianity taught us to care." If we have found His love, and that love has motivated us to love our fellow Christians, then we must care for all who are the objects of His love. The measure of our love is the measure of His love; nothing less is sufficient. The quantity may be different, but the quality must be like His.

This new commandment has within it, dynamic enough to change the Christian fellowship until it becomes the most magnetic force in existence for world evangelisation. Love revived will mean a fellowship alive and transforming in its creative influence upon a cold and loveless world. Love is the first and primary commandment of Jesus for His disciples. Impotency and indifference within the church are the products of a religion which has lost its capacity for love, and thus its influence on man. This word of Jesus is an imperative for the Christian in a world like ours, with its hate and conflict. This is the Christian's command for our day, "That ye love one another, even as I have loved you."

RALPH E. KNUDSEN.

ACCREDITATION IN AMERICAN THEOLOGICAL SEMINARIES

ONE of the most valuable developments in theological education in the United States is the practice of accrediting schools engaged in training ministers. Not only has this resulted in the listing of the first-rank schools, judged by carefully wrought-out standards; but it has stimulated the raising of standards in many schools, and has focussed attention on the factors of chief importance in theological education.

The movement began as a result of the epoch-making study by Professors Hartshorne and May, published in 1934 under the title, *The Education of American Ministers*. This painstaking study of theological seminaries in the United States and Canada revealed the differences between the institutions in almost every aspect of their life and work, and also made clear serious weaknesses which called for correction. It was discovered that "the educational level of the Protestant ministry in the United States has been continuously declining from colonial times to the present." In nineteen white Protestant denominations only about one-fourth of the ministers had the regular training, namely, four years of college and three years of seminary; while nearly half of the ministers of the denominations were neither college nor seminary graduates.

The fundamental purpose of this study was, "to lay a foundation for the improvement of theological education in the United States and Canada." Hence, in 1934, three committees were appointed to report in 1936: one on Standards of Admission; one on Accrediting Institutions; and one on Co-operation. It was stated concerning them that "their reports may prove to be turning points in theological education," and thus they proved.

Especially is this true of the report on Accrediting Institutions. The report stated: "The American Association of Theological Schools is an association of institutions devoted to education for the Christian minister. Its interest in having a list of accredited institutions grows out of its interest in the best possible preparation of men for a successful ministry. It regards as the chief ground for the inclusion of an institution in the list, evidence that it is effective in preparing students for a successful ministry... It is this factor which is held under view in the plan for listing accredited institutions."

The recommendations of the Committee included Standards for Accreditation, and "full and final authority" for the Commission to institute and maintain a list of Accredited Theological Seminaries and Theological Colleges. The report was adopted and an Executive Committee proceeded to the appointment of the Commission on Accrediting. Thus in June, 1936, the work of accrediting schools engaged in the training of ministers got under way.

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My dear Friends,

Hanging in our Board Room is a Memento of which the Directors are proud. It contains photographs of the Balham Church as it was before the fire and as it was while the fire was in progress. In the centre is the Company's cheque for £36,026 in settlement of the claim, signed by Mr. Arnold S. Clark, Dr. M. E. Aubrey and myself.

It might have been thought that not quickly would the Company again have to settle a five-figure claim, but a few days ago I drew a cheque for £13,589 in settlement of the Loughborough claim. Fortunately for both Churches the deacons had been wise and increased the insurances to present-day values.

We have settled other claims of a few hundred pounds each, where, had the fires attained the destructiveness of the Balham and Loughborough fires, the Churches, through underinsurance, would have been faced with serious deficiencies.

Nevertheless some deacons have refused to revise their Church insurances. For example, premises were recently surveyed and valued for a North of England Church. The valuation was £50,000, but the deacons decided to insure for £10,000 only. In a London case the valuation was £30,000 and the insurance £12,000, one section of the property being deliberately left uninsured.

How do fires originate in Baptist Churches? Electrical faults and carelessly thrown matches or cigarette ends are among the normal causes. Extensive damage to one building was the outcome of a bonfire lit too near. The caretaker thought it was out, but the wind revived the dying embers and blew them on the roof. Another substantial claim was the result of a boy of twelve climbing in through the lavatory window and with paper and paraffin setting fire to the structure.

As a former Church treasurer I know something of the anxieties of growing expenses, and the reluctance to incur permanent increases. Perhaps I am going beyond my insurance responsibilities in saying that I am surprised that so few Churches take advantage of the Covenant scheme to get the additional income that is so sorely needed to meet these extra expenses. A member paying any income tax at 9s. 6d. in the £ and promising £5 4s. 0d. per annum to his Church, that is, 2s. per week, can have his gift increased to approximately £10. The Baptist Union will gladly give advice and information to any Church treasurer.

With all good wishes for 1952,

Yours sincerely,

SEYMOUR J. PRICE.

The first task of the Commission on Accrediting was to determine the procedure to be adopted in evaluating the work of an institution. While the standards had been set forth carefully, and provision made for inspection by an agent of the Accreditation Commission, it was necessary to determine how the data necessary for adequate appraisal should be secured. At the first meeting the Commission developed eighteen schedules, so framed as to enable a school to present information about its position and work from the point of view of the standards. Seventeen of these relate to the school as a whole, and one is provided for the faculty, each member of the faculty filling out the schedule. The subjects dealt with are as follows: History; Control; Individuality, Enrolments; Graduation; Standards of admission; Standards for graduation; Curriculum; Faculty; Library; Equipment; Finances; Administration; Records; Student Life; Extension service; Careers of graduates; Individual record.

The Commission interpreted the directive of the Association as placing the initiative in the procedure leading to accreditation upon the school desiring accreditation. Thus seven steps in the process of accreditation were developed: first, a letter of application from the school; second, the preparation of the schedules by the institution, thus presenting to the Commission the vast body of information called for concerning the school and its work; third, an analysis of the schedules by the chairman of the Commission; fourth, the visit of inspection by a member of the Commission; fifth, the report of the inspector to the chairman of the Commission; sixth, the preparation of a "Summary of Standing" from the analysis of the schedules and from the inspector's report; seventh, consideration of all the data by the whole Commission, and action to accredit or not to accredit.

The Commission on Accrediting presented its first report at Toronto in 1938. In the two-year period of its existence there had been received sixty-one applications from schools seeking accreditation. Forty-six of these received favourable action; three were still to be reported; twelve were not accredited. These figures indicate something of the care exercised in its evaluation of the schools, in view of the fact that the schools first applying were in the higher brackets, and were schools which regarded themselves as meeting the standards set forth. It is interesting to note that six Baptist schools were included in this first list of accredited institutions, namely, Andover-Newton, Berkeley, Chicago, Colgate-Rochester, Crozer and Southern; five in the American Baptist Convention and one in the Southern Baptist Convention.

Account was taken by the Commission of areas in which schools did not meet the standards, although they were considered to be generally satisfactory. These weaknesses in schools considered worthy of accreditation were dealt with by "notations,"

these footnotes to the list of accredited schools indicating that an institution had too large a number of non-college graduates in its student body, or had some degree of practices not in harmony with the standards, or did not have an adequate library, or offered a theological degree for which a first college degree was not prerequisite, etc. One of the happy results of this practice is the efforts of the schools to deal with the weaknesses thus indicated, in order that the notations might be removed.

The work of examining schools in the light of acceptance standards has now proceeded for approximately fifteen years, and something of the results of the accrediting programme can be set down. There can be no question concerning the value of the project, and the schools have been quick to recognise it. The associate membership of the Association has increased steadily, and applications for accreditation have kept pace. For example, the number of member schools and the number of accredited institutions since the accreditation programme began is as follows:

1936 64 member schools

1950 107 member schools; 70 accredited institutions

Some of the positive results may be stated briefly:

1. The listing of accredited theological schools has made it possible immediately to determine its standing. In a confused educational situation such as obtains in the United States, where diploma mills flourish, and where weak unworthy educational institutions have degree-granting privileges, this is a matter of primary importance. Institutions desiring to determine the value of academic credits from a particular school or the worth of a degree held by an applicant have here a ready means of securing the information.

2. The accreditation programme has provided for the schools a valuable measuring stick for the evaluation of their own work. Thus the standards have been used by faculties for a study of their work with beneficial results.

3. Related to this is the fact that the project has tended to raise standards of theological education in the country generally. The movement of schools of lower rank toward accreditation, and the gradual elimination of "notations" from accredited schools are indicative of a significant advance in standards in the schools for ministerial training.

4. The accreditation movement has developed a new professional consciousness in the minds of those engaged in theological education. It has been gratifying to note the increased desire for fellowship through the Association on the part of schools which had previously held aloof. While it is recognised that theological education differs in some aspects from other phases of education, including as it should the intangible "growth in grace," yet at the same time there is a new understanding on the part of many that education for the ministry is as much "education"

as education for medicine, and that an evaluation in terms of recognised standards should be as fully possible in the one case as in the other.

5. There has come the development of some uniformity in the matter of degree usage in the schools, a development greatly needed. This matter of the degree practices of American theological schools would make an extensive study in itself. Some of the degrees are of recent origin, and have been developed by certain institutions for specific professional recognition, but the value of this wide use of degrees may well be questioned. The use of the B.D. degree is now almost generally used in the United States for the first theological degree, the result of the accreditation programme.

6. The accreditation programme is responsible, in large measure, for the development of a new awareness on the part of many of the churches of the importance of theological education. In the past decade increasing attention has been given to this enterprise, and beneficial results have already appeared. Some significant studies have been made which are indications of progress, notably the epoch-making study of theological education in the American Baptist Convention, made by Professor Hartshorne and Dr. Froyd.

7. The attention given in recent years by the American Association of Theological Schools to various aspects of theological training, resulting in numerous studies, some of which are of great value, is due, in part at least, to the accreditation programme. The training of ministers is continually being enriched by these studies, which include Field Work, Extension Education, Tests in Theological Education, Clinical Training, Curriculum, Recruiting Foreign Students, Library, Faculty, Advanced Degrees, the Rural Ministry, etc.

It will be recalled that the basic principle in the development of the accreditation programme was to assure "the best possible preparation of men for a successful ministry." There can be no question that it has succeeded in this to a marked degree, and while much remains to be done, there can be no doubt concerning the fact that theological education in the United States is on the way to increased efficiency and effectiveness in preparing men for successful Christian service. This is an occasion for the deepest satisfaction. No problem is more potent in the life of the church than the training of its leaders. "As go the ministers, so goes the church." Hence, the importance of a movement which safeguards that training, especially where such safeguards are needed to a unique degree.

SANDFORD FLEMING.

RELIGIOUS TELEVISION IN U.S.A.

IT has long been a maxim that people learn most from what they see. If "seeing is believing" we have come to a new day of faith through the miracle of television. But what kind of faith is it? A television camera has no moral capacity. It merely records what it "sees." The television receiving set is equally neutral. It flashes on the screen whatever comes its way. There is no lack of subject matter. The scenes depicted run the gamut of life, with sports, music, tragedy, politics, brought into the homes of the people.

As in Britain, so also in America, this product of inventive genius is widening its influence. The number of stations is increasing and each channel is lengthening its telecast hours. Predictions are that within five years seventy per cent. of American families will be viewing programmes from at least two stations. The television industry in U.S.A. has an investment in stations, transmitting facilities, and other phases of the industry estimated at over three and a half billion dollars. The Federal Communications Commission has authorised the American Telephone Company to build the first transcontinental television circuit which will probably be completed in 1952. And so the story goes on. Even a hurried glance at what is happening gives convincing evidence that television is destined to be an increasingly influential force in the thinking and living of great numbers of people.

In many ways the position is different from that of other countries, in that the operational structure carries with it vastly different problems. Radio and television are advertising media, and business is out to make the most of both. One observer predicts that around eighty-three per cent. of the buying power of this nation will be reached by television by 1956. Advertising agencies are on the job, with clever and convincing ways of dramatising the "virtues" of almost everything.

Where does religion fit into this picture? It ought to be concerned with the positive influence of every programme, and it ought to co-operate with all who are endeavouring to create that influence. In Great Britain, where radio and television are owned and operated by parliamentary control, allowing no commercial advertising, the interest is to bring the best in television programming to the public. In the United States the Federal Communications Commission has the task of keeping the standards high. It is the duty of the Commission to see to it that the industry is operated in the public interest. But "the public interest" is nothing more than a pretty phrase unless it is determined by enlightened public opinion. In this highest court of appeal religion presents those moral standards which have ever been the basis for the highest development of personality and the welfare of people, in every relationship of life. Already some parents and educators are

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Full information may be obtained from :

Miss LOIS CHAPPLE, The Baptist Church House, 4, Southampton Row, London, W.C.1

alarmed at the effect of certain programmes on children. Religion must try to raise the level of so-called secular television. It is always the concern of religion to be interested in the total life of the total person. Certainly it has a primary interest in what is beamed directly to the home.

The concern of this discussion, however, is with the use which religion can make of television. Recently an article appeared in a leading paper bearing the caption "A New Missionary Frontier for the Nation's Churches." It began with this challenging assumption: "American churches are setting out to conquer a new missionary frontier called television. Video waves, they hope, will some day carry the light of religion into millions of American homes so far untouched by any spiritual force."

Where there is such a vision there is hope of moving forward to this new missionary frontier. Too often the churches have been slow to use new methods. They have been suspicious of changes in procedure. Sometimes they have become so attached to certain ways of doing things that they have identified the traditional means with the ends they were meant to serve. Jesus said, "The children of this world are in their generation wiser than the children of light." In industry, scientists labour to find ways and means of selling their goods. The "children of light" have something better to give. They have "a story to tell to the nations." Then let them use every means of bringing the light of the Gospel to people.

This poses a serious problem for the Church. What will happen will depend in a large measure on the purpose the churches strive to achieve through this medium. Television must be accepted, not as a substitute for, but a supplement of the present work of the church.

The new method must in no way alter the central purpose. Through this channel religion may present the Gospel of healing, interpret the essentials of a vital faith, lead men to an experience of worship, portray the attitudes toward God and man which produce brotherhood, solidify the religious community by a respect for the opinions and beliefs of all people, and challenge the viewer to become a participant in the Christian cause.

The last mentioned objective has a special significance because the tendency, even before the advent of television, has been to develop an increasing number of religious spectators whom we have tried so hard to please with good music and pleasant preaching. Television is the spectator's paradise. He can witness the drama of events from the comfort of his arm chair. To be sure, he needs relaxation, and religious television can help to give him release from the tensions of his hurried life. But he needs also to give himself to something greater than himself. What a tragedy if religious television should encourage spiritual laziness, and thus enlarge the company of religious spectators! If the purpose is to

present a balanced diet of religious truth, there will be the challenge to participate in the ministry of religion through the church and other agencies of Christian service.

Having clarified its purpose, religious television is only on the threshold of its opportunity. Now comes the task of finding ways and means. Television is expensive. It costs far more than radio. While some stations in U.S. are offering free time for religious programmes of high quality, a very small percentage of such time is available. This is especially true in these days of beginning when the initial costs of production are high and the number of telecast hours is small. As the industry develops, however, more sustaining time should be given to religion, if the public interest is to be served. In the meantime, some groups are paying their own way at a cost which is prohibitive to other organisations. The Missouri Synod of the Lutheran Church has launched into an ambitious expenditure of \$750,000 to put the Bible on television. The Bible stories will be filmed with the characters in modern dress, and the church will buy time on T.V. stations to show them.

A problem common to Great Britain and the United States is the production of religious programmes which are really suitable for television. If the Church is to enter this field it must understand the nature of this medium, and meet the artistic standards of the best in television. Programmes must be planned to reach the viewer where he is in the intimate setting of his home. This cannot be done effectively by producing a service of public worship which is designed for an audience present and participating. It is hard for the viewer of such a service to be anything but an outsider looking in. Television must have personal appeal, variety and action. One experienced religious telecaster declares that showmanship is the key word. This does not mean that the programme should descend to the level of a stunt. Showmanship in the best sense is needed to hold the interest of the viewer. Especially is this true if the programme is to be beamed, as it ought to be, to the average person who may or may not have a religious background. Religious truth must be simply and vividly present, with frequent use of the pictorial and dramatic arts.

The Protestant Radio Commission in U.S., representing sixteen denominations, is doing splendid work in this area. It has promoted several television workshops for the purpose of training ministers in the best use of television in their local communities. It has produced a number of films on the parables of Jesus, and is now in the process of building a film library for television. The Commission also sponsors the "Morning Chapel" three days each week and "Television Chapel" on Sunday evenings. Another programme, entitled, "I Believe," brings to the screen several leading American theologians who discuss informally some of the significant Christian beliefs. The leadership given by the Protestant Radio Commission is highly significant. The

interdenominational approach is needed in television to appeal to an audience of wide variety in faith and background.

The programme "Lamps unto my Feet" is seen each Sunday afternoon by an audience of one hundred and fifty thousand people. This portrays young people studying their respective religious beliefs, Roman Catholic, Protestant, and Jewish. Special religious events have been televised, such as the Christmas Eve Midnight Mass at St. Mary's Cathedral, with interpretation and comment by the announcer.

The Lakeshore Avenue Baptist Church of Oakland, California (where this article is being written), is one of the few local churches to have regular television programmes. "Family Vespers" is the title of this weekly Sunday evening telecast. This devotional service includes music, prayer, and a brief message which is often visualised by drawings and pictures. Frequently a drama is presented and on a few occasions panel discussions have been held.

One of the important tasks in the U.S. is the training of a television ministry. Courses in religious television should be offered in the seminaries to equip the average minister with a new means of missionary outreach. A beginning has been made at the Berkeley Baptist Divinity School, giving students an opportunity to participate in Television programmes as guests of the Lakeshore Avenue Baptist Church. There is need also for a specialist group of men to give all their time and effort to television. There must be specialists in this field men who will pioneer and experiment in the discovery of the most effective means which television can employ, in order to get the response of children, youth, and adults to the claims of Christ.

These paragraphs will be sufficient to provide a brief view of what is happening in U.S. with regard to television. It is sometimes perplexing, but always challenging, to adjust ourselves to these new methods of proclaiming the eternal Gospel, but within their area of opportunity, Christian leaders should be alert to exploit in the name of Christ, the techniques of these new arts.

GORDON R. LAHRSON.

AMERICAN BAPTISTS AT WORK IN JAPAN

JAPAN to-day constitutes a most challenging opportunity to all Christian people, and particularly to American Baptists. For this there are at least two reasons. First, missionary opportunities have been seriously curtailed in lands where we have long been working. An anti-Christian policy in Burma has excluded American Evangelistic missionaries. In China, American Christianity is suspected of being an agent of Western imperialism, and the gradual squeezing out of missionaries has taken place.

Second, the eager interest and responsiveness of the Japanese people to Christianity as the religion of democracy have pushed the doors wide open. General MacArthur voiced the opinion of most qualified observers when he said, "The Christian Church has an opportunity in Japan to-day without precedent anywhere or at any time in the past five hundred years." American Baptists have been trying to answer this call of God through their Japan Opportunity Fund, an effort to enter upon some thrilling new ventures. They have also given support to the proposed International Christian University to be established near Tokyo. Thus they have endeavoured to be loyal to the ideals and purposes of those who laid Baptist foundations in the Sunrise Kingdom nearly a century ago.

When Commodore Perry pounded at the barred gates of Japan in 1853, a young Baptist, Jonathan Goble, was a member of his command. Apparently he enlisted in order to study that land as a possible scene of missionary operations. After completing his enlistment he and his wife were appointed by the American Baptist Free Mission Society, and began their labours in Yokohama in 1860. Support was meagre; Goble, like Carey, cobbled shoes for a living. He learned Japanese, preached, did personal work and translated parts of the New Testament. After ten years the Gobles returned to America, and the Free Baptists turned over to the American Baptist Missionary Union their work in Japan.

Dr. Nathan Brown was the Union's first appointee to Japan. Brown was an amazing missionary. He had served in Burma long enough to acquire the language and translate some well-loved hymns. Then he pioneered among the hill tribes of Assam, translating the Scriptures, preparing Christian literature and establishing churches. When beyond retiring age, he went to Japan, served thirteen years, established in Yokohama the first Baptist church in the Empire, mastered the language and produced the first printed version of the New Testament in the native tongue. Rightfully called "the father of the Japan Baptist Church," he passed away full of years in 1886.

Co-workers were sent to join the Baptist pioneers, notably two single women who arrived in 1875 and began work for women and children. They opened Sunday and day schools, later work was started in Tokyo, and other towns. Schools as well as direct evangelism proved effective means of presenting the Gospel. In Yokohama colleagues of Dr. Brown were Dr. and Mrs. Bennett who took over evangelistic and educational work. Dr. Bennett conducted a Saturday evening Bible class, whose members served as volunteer evangelists to their countrymen. It was the forerunner of the Baptist Theological Seminary.

Having read the Gospel in the translation of Dr. Brown, the men of Tohoku district, 250 miles north of Tokyo, petitioned

the Baptists for a missionary, In January, 1880, they sent Rev. T. P. Poate, a British subject, who established seven churches in three years. To the hairy Ainus at Nemuro, Hokkaido, in 1886, went Rev. and Mrs. C. A. Carpenter, who had developed a magnificent self-supporting work at Bassein, Burma, among the Karens. Death soon claimed him, but Mrs. Carpenter continued the mission at her own expense until 1906.

Baptist effort in the 1880's spread to Himeji, where to-day we have a girls' school and church. Beginning in 1896 with a training school at Tokyo, kindergartens were speedily organised. Eventually seven were sponsored by Baptists in the capital city alone, while the training school, under a Japanese principal, continues to supply teachers for the whole country. The challenge of young women flocking to the cities was met in part by establishing a hostel, which afforded a Christian home for thirty to forty Japanese girls.

We must record the unique work which Captain Luke W. Bickel carried on for nearly twenty years among the countless islands of the Inland Sea, among a population of a million and a half, almost totally neglected by Christian forces. Mr. Robert Allen, of Glasgow, impressed by the religious destitution of the islanders, offered the American Baptist Mission a ship on condition that it would be kept going in evangelistic service to the people of the Inland Sea. The proposal was eagerly accepted. To build a tight little ship was easy; to find a suitable man to command it—competent seaman and devoted evangelist—was a real problem. But the Holy Spirit had the right man in preparation. Luke W. Bickel, son of a German missionary father, master mariner, married to an English wife, was serving the English Baptist publishing society in London when the call came, which met with eager response. By 1900 he was on his first evangelistic cruise which touched forty islands. Captain Bickel in the chain of islands 500 miles long, established three or four mission centres, each in charge of a trained Japanese evangelist. He visited each station annually, and engaged in intensive evangelism with the native pastors. Whenever the anchor was dropped, curious crowds came to inspect the sleek white ship. Confidence and friendship were gained, converts won and churches formed. But it was at the price of unremitting toil and unstinted self-giving. We rejoice to hear that a new mission ship is now a-building.

American Baptists were not the only Baptists to initiate work in Japan. Their English brethren sent Rev. W. H. White to Tokyo in 1878, where he carried on an heroic witness alone for ten years. In 1890, however, it seemed wise to turn over the work to the American Baptist Missionary Union which by this time was well established. Southern Baptists opened stations at Nagasaki and other centres in co-operation with their Northern brethren, they shared in joint missionary conferences and sponsored for several years the Japan Baptist Theological Seminary, which attracted

B. M. S.

The Officers and Committee of the B.M.S. desire that all Ministers may rejoice in 1952 in the enrichment of God in their own lives, in their church fellowship and activity, and in the impact of their ministry upon the people around them.

They also hope for a continuance throughout the year of advocacy and support for our work overseas.

The first Communion offerings of the year are devoted according to custom to the Widows' and Orphans' and Retired Missionaries' Fund. Liberal gifts are sought for those who have given so much.

" Come to the front in this gracious enterprise as well "

—2 Cor. viii, 7 (Moffatt)

B. M. S.

able Japanese teachers, and a fine quality of students. In 1912, Rev. Yogora Chiba, LL.D., became the first Japanese president, serving with a few interruptions until 1928 when merged with Kanto Gakuin (Mabie Memorial) in Yokohama.

In another part of vast, crowded Tokyo is Misaki Tabernacle, which houses the First Baptist Church. The first tabernacle was built in 1908, and represented a consolidation of two earlier evangelistic centres. But it was more than a new preaching place; it was the beginning of a great community service project through an institutional church that has twice survived the destruction of its building, and yet still goes forward, courageously meeting human need. Dr. and Mrs. William Axling have headed the project since its inception; they are now in their fiftieth year of service in Japan. An institutional church, yes; but first, last and always, it was an evangelistic centre where men and women found the Saviour.

The foregoing are but a few highlights of American Baptists' ninety years of missions in Japan. Never have the supplies of money or personnel been sufficient to buy up the golden opportunities which God has offered. When tabulated, the statistics perhaps seem meagre for Northern Baptists: one college, three girls' high schools, one student centre, three Christian centres, six thousand nine hundred and twenty students, fifty-one churches with four thousand five hundred and fourteen members, five hundred and sixty-three Japanese Christian workers, twenty-eight missionaries. But the ninety years' labour has not been in vain in the Lord. It is to-day a significant contribution by Baptists of Japan and the Occident to the establishment of the greater, inclusive United Church of Christ, which is a living, growing reality in the Sunrise Kingdom.

KENNETH S. HOBART.

THE SECRETARY WRITES

The General Committee met at the Church House on 5th November. Certain of the members had travelled considerable distances, partly at their own expense. Fraternalists might well consider the sharing of the cost of travel.

Election of the Chairman. The question of the chairman, who will succeed Gordon Wylie was considered. Following agreed procedure, nominations were received from Area representatives. Three names were submitted: F. C. Bryan, W. J. Grant, S. W. Hughes. Ballot papers accompany this issue of the *Fraternal*.

Deaconesses and Membership of the Fellowship. Consideration deferred for a year. Fraternalists are invited to discuss this matter, and to inform us of their opinions.

The Library. A. J. Westlake gave an encouraging report. The Particular Baptist Fund had made a grant of £25.

Finance. The Treasurer estimates a balance of £6 at the end of the year, provided that he receives overdue subscriptions from 185 delinquents before 31st December.

Increase of Membership. S. G. Morris reported that our numbers are up. This is due largely to additions from men overseas. 2,100 copies of the Magazine were sent out last October.

Membership Secretaries. At the Annual Meeting it will be proposed that the name of J. R. Edwards, who served during Tebbit's illness, be added to those of Morris and Tebbit, as a Membership Secretary.

The Gaius Scheme. John Withey arranged twenty-two holiday exchanges during 1951. More offers from seaside manses are desired.

Summer School at St. John's College, Oxford. The arranged date is 7th to 10th July, 1952. Names of Fraternal nominees to be sent to Richard Rowsell at once. Members not attached to a Fraternal are eligible to attend the School.

Thanks to Baptist Union. We are indebted to the B.U. for a generous grant towards the cost of running the Summer School.

The Annual Meeting. This will be held in Bloomsbury on Wednesday, 30th April. The chief speaker will be Arthur Dakin.

Committee. Nominations should be made by the Areas in January, and forwarded to the Secretary. Ballot papers will be enclosed in the April Fraternal.

A letter was received from Edgar Wright, Oxford, who wrote on behalf of the Joint Advisory Council, concerning courses of study for Fraternals, or the provision of leaflets for guided study. The Committee recommends Fraternals to consider joining the scheme. Greetings to the brethren! God's blessing be ours throughout 1952.

On behalf of the B.M.F. Executive,
W. CHARLES JOHNSON.

CADET CORPS CHAPLAINS

THERE are about 200,000 boys in Great Britain who are members of one or other of the branches of the Cadet Corps—the Sea Cadets, the Army Cadet Force, the Air Training Corp, and the Combined Cadet Force, organised by the Grammar schools. The corps not only give training in military matters, but also in character and citizenship. There are differences between the organisations: the Sea Cadets have their own particular tradition; the Army Cadet Force usually recruits working class boys who are rarely attracted to other youth organisations; the Air Training Corp consists of boys who aspire to enlist in the Royal Air Force, and are therefore prepared to undertake serious study.

While the larger corps in the bigger towns may meet most nights of the week, isolated units meet much less frequently.

Some Sunday parades are inevitable, since only on Sundays can cadets have access to rifle ranges or airfields; but regular Sunday parades are discouraged by the leaders of the movements. Few of the boys have any real contact with the church, but most of the units want a chaplain.

The work of a chaplain varies with individual units, but once he has established friendly relations with the commanding officer it is usually possible for some period of training time to be allocated to him; in many units the padre has a regular fortnightly feature. Even when such an arrangement is not possible or desirable, chaplains make contact with the boys, and follow up the many opportunities that arise.

Most chaplains are honorary, although in the Army Cadet Force provision is made for one commissioned chaplain in each battalion. This commission permits the wearing of uniform and badges of rank, but does not involve any obligation for full-time service. It enables the chaplain to go to camp with his boys, and entitles him, while there, to "pay and allowances," which usually suffice to cover out of pocket expenses. Experience suggests that it is at camp that the best work of all is done.

Many more chaplains are needed. The work represents a new method of evangelism amongst a group of boys outside the church. There are difficulties, but most of them yield to patience and tact, and the men already involved know it to be well worth their time and effort. Any enquiry or offer of service should be sent to the Rev. O. D. Wiles, or Rev. W. T. Cowlan, at the Baptist Church House, or direct to Rev. K. E. Hyde, at 27, Tavistock Square, W.C.1.

OF INTEREST TO YOU

Ministerial Changes. Greetings and good wishes to the following, changing pastorates:—C. W. B. Baldwin, Kegworth; R. A. Barnwell, Kingston-on-Thames (Union); W. G. Black, Manchester (Urmston); E. H. Bowen, Cambridge; J. R. Cooper, Burton Latimer; G. O. Davies, Ewyas Harold; H. A. Emmott, Fakenham; C. Hardiman, Stocksfield; F. Hardingham, Bures; J. R. Harper, Andover; E. G. Harris, Langley (Herts); Violet Hedger, London (Chalk Farm); C. H. Higgs, Walgrave; E. Dulais Jones, Dowlais (Hebron); D. J. Kirk, Enfield (Cecil Road); W. McInnes, Upper Holloway; J. Macavoy, Woodside; W. E. Moore, West Bridgford; A. Neave, Mansfield; W. V. Pitts, Scarborough (Albermarle); V. A. Price, Plymouth (Hope); W. Reece, Gold Hill (Bucks); J. Robertson, Glasgow (Dennistoun); S. G. Skipp, Liverpool (Page, Moss Lane); W. B. Stapley, Walthamstow; D. E. Sutton, Sudbury (Suffolk); G. S. Tydeman, New Bradwell; S. E. H. Terrell, London (Peckham); K. E. Ward, East Sheen; E. V. Whittle, Leighton Buzzard (Hockcliffe);

H. Whittaker, Middlesbrough; E. Williams, Wealdstone; F. Wiltshire, Barrow-in-Furness.

A.M. and P.M. All good wishes to T. E. Watson, as he proceeds from Spurgeon's College to commence his life work at Fareham. Equal good wishes to F. A. Baker and H. L. Wildey, both of whom, after long and useful service, are resigning the pastorate.

Personal. We record, with pleasure, that Dr. Cawley, Principal of Spurgeon's College, has been elected to the Senate of London University—Faculty of Theology. An honour both to himself and to the College.

For W. H. Gaussen and P. T. Thomson we ring the golden bells. The peal is late, but we will be more punctual when they celebrate the diamond jubilee—which we trust they will—of their happy married life.

Victor Hayward has begun well as B.M.S. Foreign Secretary. J. B. Middlebrook, in improved health, voyages to South Africa. We have watched his serious illness with great concern and pray for his complete recovery. In the Y.P. Department of the B.M.S. Theo. Valentine succeeds Godfrey Robinson as Secretary. After visiting the U.S.A. Godfrey, who at the B.M.S. has done a splendid job of work, is returning to the Home pastorate.

Posts, from the Celestial City. Honoured and dear friends have received the summons to see His Face, Whom on earth they loved and served—D. Russell Smith and J. McClimon—two of our earliest members; Alfred Butler, after long years of service, and Victor Benson in mid-career, have each received the Home Call. Mrs. M. L. Murphy and Mrs. H. Roderick also have passed away. We tender our sympathy to our bereaved friends. The City, all glorious, is the richer because of these citizens, but poorer is the fellowship on earth.

Illness. Two of our number are, at the time of writing, facing bravely the ordeal of surgical operations—G. R. Bray and L. M. Chilvers. Others who are seriously ill, include, E. T. F. Walker, Hugh Rodger, A. V. Barber, R. W. Cameron, Philip Pegg. R. A. Lawrence, owing to persistent illness, has had to resign from the pastorate. More happily, we report that H. H. Sutton and W. H. Tebbit have alighted from the operating table and are cheerily on their feet again. W. A. Ashby and T. G. Dunning are now fully restored, and we hope that the same may soon be said of A. Bain Barker. Many names escape our notice, but those of whom we do hear, we remember with understanding prayer.

The Fraternal Berkeley Issue. We are grateful to R. B. Hannen for organising our January number, and to each of the contributors, some of whom are well known to our readers. We reciprocate the kindly greetings from Dean Knudsen and Principal Sandford

Fleming. The article on "Accrediting Universities" is of interest if only that it supplies the criterion by which our own M.R. Committee appraises American degrees.

Summer Time. Anticipating a glorious summer it would be well to make early arrangements for the holiday season. We call attention to the Gaius Scheme for exchange of Manses, details enclosed. Write John Withey without delay. Early bookings should also be made for Arundel House, owing to increasing demands. Note the special terms for Baptist Ministers. We have been asked to call attention to the ministerial Holiday Home at The Grange, Morteohoe. A member who spent an enjoyable holiday there last year, would like others to share the benefit. It should be noted that neither at Arundel House nor at the Grange, can children be accepted as guests.

Pay Your Footing. We carry no grudge down into 1952 against the 1951 defaulters, for we would not have them enter the new year burdened with a sense of debt. Send your subs. for 1952, and all shall be forgiven! We are grateful to those who already have paid, many of whom sent a voluntary increase on the minimum of 3s. 6d. Our Treasurer needs it, for the despatch, alone, of the Magazine, costs 10d. out of the 3s. 6d.

We Blush. C. J. Tinsley, the doyen of the N.S.W. Baptist Ministry writes, re the Editorial Board—"You are maintaining a fine level with the articles, and the Magazine is a real bond among the brethren of the Empire. Our Secretary has distributed a dozen back numbers to our men, and has secured several new members. You are doing a splendid job." The Board is glad to gather from this and other overseas letters, that the aim of our B.M.F. is being furthered by the Magazine and by the exchange of correspondence. Will those who write to members in lands afar, kindly note.

Our Colleges. We are cheered to learn that in the first Session of another year, students from all our English Colleges and also from Cardiff, have renewed B.M.F. Associate membership. Manchester tops the scale where, owing to the zeal of Martin Jupe, the membership is 100 per cent. Thanks, Martin.

The Library. The annual grant from the Particular Baptist Fund has come as an immense help, since our credit was almost exhausted. We are glad that we can carry on the Library on such an attractive level, and at so little cost to our members. We acknowledge with gratitude valuable help received. Dr. Curr of Glasgow constantly sends us books for distribution. Our boxes are widely used and we receive words of appreciation. We can offer to Fraternals throughout the country, boxes of books on application, and are prepared to consider a box to private manses where it would be welcomed. Calcutta has joined our readers with keenness, and we have sent a box to our members there.

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Rev. A. S. Clement, B.A., B.D., 54 Spencer Avenue, Coventry

We circulate regularly the following Magazines—I.R.M., *Congregational Quarterly*, *Ecumenical Review*, *The Scottish Journal of Theology*, *Expository Times*, and certain others on occasion. We are also arranging an exchange of theological magazines with men in U.S.A. All who would like to participate, please apply to the Librarian.

Book reviews and items from U.S.A. are unavoidably held over

THE WIDER CIRCLE

South Africa. The newly established College in South Africa is to have A. J. Barnard, B.A., as its first Principal. A man, strong in character, of devoted spirit, with a well informed mind, he is well qualified for the important position to which he has been appointed. As a further asset, his fourteen years' experience as preacher and pastor will make him additionally helpful. He goes to his task, not unaware of its difficulties, but equally alert to its responsibilities and opportunities. He takes with him the affectionate good wishes of his brethren, and their prayers that successive batches—to use a term from his own college—of Baptist ministers, trained by him, may prove the wisdom of his appointment.

To our great regret a recurrence of ill health has enforced James Walker, all too soon, to lay down the pastorate of the Enfield Church, where his ministry augured well for all concerned, and to return to South Africa. Our warm sympathy goes out to our brother and Mrs. Walker, and we trust that improved health will enable them to resume and continue for many years their work in the land where they laboured so long and with such great success.

Edward Williams is now happily settled at Wealdstone, N.W. London, in a church affording opportunity for the exercise of his many gifts. We bespeak a warm welcome for his successor, C. W. Parnell, a brother beloved. In this instance the loss to South Africa is London's gain. May both these brethren be richly blessed!

We are again grateful to A. B. Jack for the trouble taken, as our Contact Secretary in the Union, and we welcome the many new and old members he has enlisted.

Please take good care of our J. B. Middlebrook, during his visit to your sunny land, and send him back fully restored for his great work in our B.M.S.

F. C. Morton speaks warmly of his fellowship with Frank Mason who has now returned to the Cape.

We give thanks for J. D. Odendaal's recovery from illness, and we are glad to render some service to his son during his transit home from Chicago. Greetings to S. A. Hickel, whose work covers vast distances in the Transkei and to P. J. Luke who was interned for three years by the Japanese. We hope that a new field of service will open up to take the place of that hitherto afforded by the Japanese Evangelistic Board.

New Zealand. Our Contact Secretary—Roy Bullen—sends us a cheering list of membership renewals. In a covering letter, speaking of the N.Z. Annual Assembly, he says that its high tone was set by L. A. North—twelve years pastor at Wellington—whose Presidential address on the “Marks of a True Church,” deeply moved the hearers. Principal Luke Jenkins described it as one of the finest ever heard in New Zealand or elsewhere. N. R. Wood, in recounting his experiences in Great Britain, thrilled his hearers. He told of his visits in the Homeland and also of his contacts with Continental Baptists, and pictured their struggles and sufferings. Bullen adds: “In this lovely, but isolated Island we sometimes fail to appreciate the experiences of others, and we require the constant visitation of Baptists from other lands to refresh us. We might add—how greatly the presence of N.Z. delegates refreshed us and informed us.

The missionary budget of nearly £22,000 worked out at 44s. per member—a figure that speaks for itself. A new site was purchased for the College, and the Principal reported that now, in its twenty-sixth year, the College is receiving two “second generation students.” The name of J. J. North still rings in the hearts of N.Z. Baptists, and it is worthy of note that President L. A. North is in the true apostolic succession, his grandfather, Charles North, his father, of the same name, and his uncle, J. J. North, all preceded him in the Chair. In this connection it is interesting to note that the eldest son of J. J. has been appointed a High Court Judge in N.Z. Our B.M.F. sends warm greetings, and prays for our churches and their President, a year of joyous service.

We may add that our Carey Kingsgate Press has received an order for 250 copies of a booklet on Church Membership, compiled by J. O. Barrett. May each one be needed, in a great spiritual increase.

Among ministerial removals we note that H. G. Goring is going to Petone. We wish him every success.

Australia. Principal Morling arrived, we hope, just in time to spend Christmas with his family, not around the fireside, but on some sunny Sydney Beach. Bob Williams sailed for New Zealand in the same ship. These friends have left behind the happiest memories and we are grateful for their visit. During his absence the Principal was re-elected for a further term of service, the same is true of Principal Warriner of Queensland. In Australia and New Zealand, these appointments are in the direct control of the various Assemblies. In N.S.W. new College buildings have been acquired, also a new house for the Principal. Accommodation is now provided for some thirty students.

By the death of E. J. Rogers our N.S.W. ministry has lost one of its respected older members. We have also to report the sudden passing of R. W. Hodgson's wife (Queensland), and also that of Mrs. Allen Brooke (Victoria).

We send greetings and good wishes to N. A. Skinner, of Tasmania, on his acceptance of the pastorate at Geelong, Victoria. Heartly thanks to Contact Secretary H. E. Evans, for his fine list of members from N.S.W. We have been glad to have fellowship with L. G. Bond, who has now returned to Melbourne after spending the summer in England.

Canada. It has been good to renew fellowship with R. F. Aldwinckle of McMaster. His former church in London gave him a great welcome.

We are grateful to G. E. Levy, Professor at Acadia, for his letter and donation; the same applies to Dr. Drexler of Mill Valley, California. Our Chancellor, R. A. Butler, will, we hope, appreciate our successful efforts to reduce the dollar gap by subscriptions received from U.S.A. and Canada. We note that L. W. Roberts goes to Vancouver and that he is succeeded at Brantford, Ontario, by Cyril Squires. Blessings on both these brethren.

Our thanks to Ozie Pruett for the kindly letter and list of new fellowship members.

We remember, with gratitude, the distinguished service tendered by Gordon Jones during the Commonwealth Congress. He also bears us in mind, as is evident from the fact that F. C. Morton has received from him a very generous cheque to aid certain good causes that came under his notice during his visit to us. Thanks, Gordon.

Jamaica. We gladly support this appeal from Keith Tucker, Principal of Calabar College.

"I am sure that my fellow readers of the *Fraternal* will be concerned to learn that many brethren in Jamaica have sustained heavy losses through the recent hurricane. Our College Library has suffered, and so have the libraries of our students and ministers. I need not emphasise the seriousness of such losses, both in the Minister's study, and of the College premises, especially now that our students are preparing for University examinations. I am therefore venturing to appeal to the readers of the *Fraternal*. I should be grateful if my brethren in Britain would spare a book or two from their own shelves, posting them to me at Calabar College, Kingston, Jamaica. The books which have stimulated thought, provided knowledge, inspired devotion, and yielded illustrations for ministers in Britain, would be suitable to repair the losses suffered by our brethren, while books, particularly suited to the Intermediate and Final London B.D. Course, would be welcomed for the College Library. To save expense at this end, such gift parcels should be marked 'second hand books.'

"I shall be deeply grateful if readers of the *Fraternal* can help us. I know that a response to this appeal would cheer the hearts of our brethren in Jamaica, as they seek to exercise their ministries at such a time as this."

OUR SHOP WINDOW

Please take a glance at our Shop Window, all so carefully set out by our Printer. Necessity compels us to fit up an additional shelf but we have tried to avoid embarrassment that might arise by reduplication of goods. Spurgeon's Orphanage makes instant appeal; congratulations on the completion of the Birchington Homes. The *Baptist Times* corner will, we hope, further the aim that a copy of our own Denominational paper should be found in every Baptist household. Note that churches can secure a profit on sales.

Think of the spiritual and material help given by our Continental Committee to displaced persons and bombed churches! From your home someone may be going across the wide seas and you will be glad of the help gladly rendered by F. C. Morton and the Commonwealth Society. Take a thoughtful glance again, and let imagination kindle your heart at the many activities of the Baptist Union. The support given to our ministers and their churches, the splendid work of the Temperance and Social Service Committee, the Women's Department, including the training of our Deaconesses, the Hostel for young business women and also the Haven, with its physical and spiritual service to many a young mother, burdened with the bearing of an unwanted baby. Think also of all that is covered by the Y.P. Department, in its varied agencies for youth and maidenhood. All these constitute a charge on the Home Work Fund of which the Simultaneous Collection is the main source of supply. Fuel is not abundant just now but there is sufficient to burn out your house or church, and in that case it is fortunate if your Policy is entrusted to the Baptist Insurance Company, as many can testify. Faith Missions there are in abundance, and may God bless them all. None is more worthy than our B.M.S. and every loyal Baptist should give his first thought to that Society whose faith has been honoured by God, ever since the day that Carey, leaving all, sailed over the stormy seas. Great Faith mission indeed!

The Baptist Men's Movement, with its echoes of Swanwick and High Leigh, offers help in all meetings for men in our churches. The encouragement to study in preparation for service leading up to the B.U. Diploma, ought to appeal to our young people. The Carey Kingsgate Press, under the ever courteous attention of C. H. Parsons, is eager to supply the needs of our churches.

Our Shop Window thus displays an All-Baptist stock, as is appropriate in an All-Baptist Magazine, but we are glad to make room for two other great societies: the S.S. Union and the C.E. Union. These arouse ever-blessed memories of our childhood and youthful days. Consider what these can do to help your church to-day.

All these friends, at increased charges, have entrusted us with a display of their wares. We are grateful for the revenue received, and we are anxious that the gain should be mutual. Look at our Shop Window, then enter, and make a purchase!

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